

# REGENT OF THE SUN



## THOUGHTS FROM THE RECTOR

Fr. Russell A. Griffin, SSC

The Gospel reading for Easter Day is John 20:1-18 which records the event on the first Easter Sunday. Mary Magdalene arrives at the tomb of Jesus early in the morning and discovers that the stone had been removed from the tomb. She runs to get Simon Peter and the disciple whom Jesus loved, and tells them what she saw. Simon Peter and the other disciple enter the tomb to find burial cloths and the cloth that had covered the head of Jesus. The beloved disciple sees that the tomb is empty and so believes. The gospel passage then continues with the appearance of the Risen Lord to Mary Magdalene.

In this Gospel, what comes next is puzzling. John writes, "...Supposing Him [Jesus] to be the gardener, she [Mary Magdalene] said to Him, 'Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.' Jesus said to her, 'Mary!' She turned and said to Him in Hebrew, "Rabbouni!" [which means Teacher]. Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father..." [John 20:17]. Mary Magdalene calls Him Rabbi and reaches out to embrace His feet but He stops her. He replies, "Do not hold on to me, because I have not yet ascended to the Father..." I have always been puzzled by that, especially when he gave Thomas permission to touch His wounds. We may surmise that in

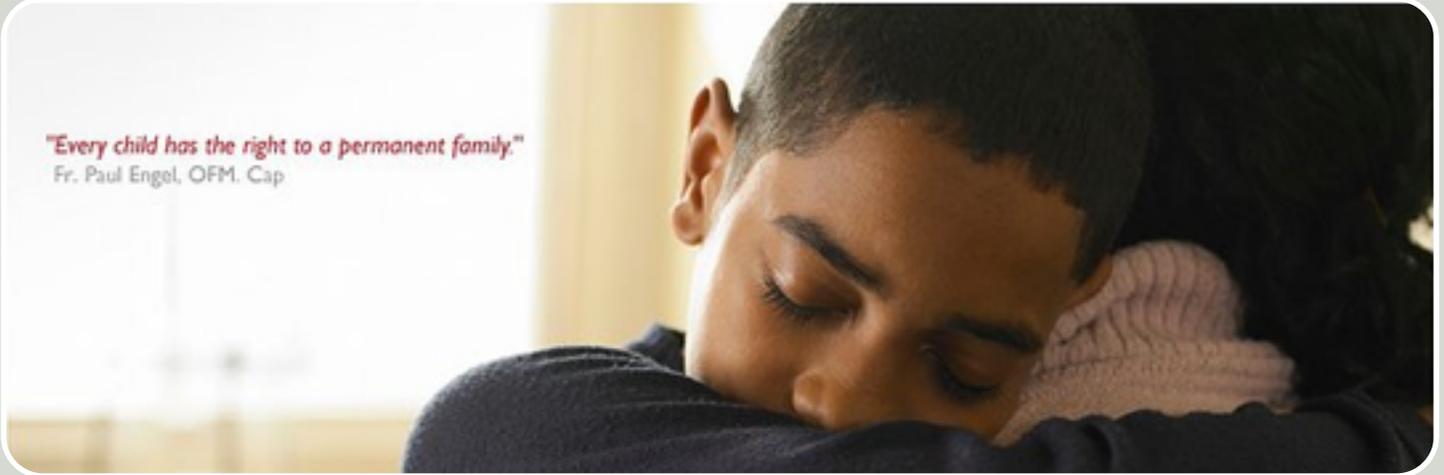
those days a woman should not touch a man unless told to do so. However, those kind of 'rules' really did not stop Jesus.

It is all seems so very theological doesn't it? There have been many books written on why Mary could not touch Jesus. All are speculative. This has been one of the great theological mysteries. But what if we are over mystifying Jesus words? Maybe it is not all that complicated.

Mary was at the foot of the Cross and saw Jesus die. Now He is standing in front of her. So, she does what would be natural in such a situation. She could either run or do what she did, and that was to reach out to Him and embrace His feet. She witnessed his death. Now He is alive!

Minutes pass. Finally, I can see Jesus looking down at her, and with a chuckle, say to her "Mary. You can let go now. I am not going anywhere yet. I am not going to rise up to heaven the moment you let go. I am really here. It is really me. This is not a dream. You can let go now. I am not going up to the Father yet." Maybe it is just all that simple.

*"Every child has the right to a permanent family."*  
Fr. Paul Engel, OFM, Cap



## DOWNY SIDE SETS UP OFFICE AT ST. URIEL'S

**Every Human life has its origins in the heart of God. - Mother Teresa of Calcutta**

At the March 18th Vestry meeting, the vestry voted unanimously to offer office space to [Downy Side Adoptive](#) ministries. Being open to God's call upon St. Uriel's, the vestry saw this invitation as a special part of the outreach ministries of the parish.

What is Downy Side and what makes it so special from other adoption agencies? Downy Side's philosophy is rooted in the conviction that every child has the right to a permanent family. It is Downy Side's purpose to work in partnership with the government as a licensed adoption agency to place America's waiting children who otherwise would remain homeless. The agency is dedicated to family life for all children and strongly believe that a healthy permanent relationship is the best prevention against homelessness.

Downy Side is a national adoption agency dedicated to "special needs" children, whom we call "America's Waiting Children". Downy side is one of the few national adoption agencies in the United States

recruiting families for American's waiting children.

The Downy Side story began in Springfield, Massachusetts, 1967 when Father Paul Engel, O.F.M., Cap, placed a 17-year-old boy in the home of Margaret Downey. You'll find five groups of children which Downy side seeks to find a permanent home for special needs children.

1. Older children (7-17)
2. minority children
3. physically challenged children
4. emotionally wounded children
5. sibling groups

Sr. Elizabeth Engel, OP, is the Director of the New Jersey Division for Downy Side. "Sr. Liz" is a Dominican Nun, an Order which was founded by St. Dominic [1221]. The Dominicans traditional is a preaching Order.

Assisting Sr. Liz in the office will be Dawn Rusinko. Dawn is the Associate Director of the New Jersey division of Downy House. She is also a Lay Eucharistic Minister for the Diocese of Trenton. She lives in Point Pleasant with her husband and three children.



**Fr. Paul Engel, OFM, Cap, [pictured]** is a Roman Catholic priest who is a Franciscan. Franciscan Capuchin live in fraternity, pray as individuals and in community, share meals and time together, helping each other to grow, just like in a family. Their communities, called friaries, are joyful and hospitable places.

They are an evangelical brotherhood. Jesus of Nazareth is their guide for a simple and humble life among the people. The life of Christ, Holy Scriptures, St. Francis and his writings give them inspiration.

We are sent by Jesus to preach, first by the example of our lives, then in many practical ways: prayer and contemplation, pastoral work, social services, care ministries, mission activities, publications and communication, etc.

## DOWNEY SIDE



### Pictured Above

Sr. Elizabeth Engel OP, Sr. Liz, is the director of the New Jersey agency of Downey Side. She is a Roman Catholic Dominican, Nun.

Pictured below Sr. Liz, are families and supports of Downey Side.

# BORN AGAIN THROUGH ADOPTION

by Fr. Paul Engel, OFM, Cap

The following article [edited] was written by Fr. Paul Engel in the 1988 September-October issue of RESTORATION. In a conversation I had with Fr. Paul, he indicated that there are many good foster parents. The problem is the system and the children who are caught up in the system.

The New Testament story about the daughter of Jairus, who was revived from the dead by Jesus would certainly be a “lead story” for today’s news media. And today, the same joy and celebration of life being restored occurs every time a homeless child is adopted. Thus is the Good News being revealed in our own time.

Yet, over 500,000 American children presently “live”, if you can call it that, in the care of state governments - waiting for their release to *real families*. Most of these children are in “foster care”, a program which research has time and again shown to do more harm to children than good.

In reality, foster care is like a living death, in that it’s a childhood spent constantly packing and unpacking suitcases, moving from one foster home to another, and never putting down permanent roots. As for the effects on the children themselves, books written about them bear such titles as *Children Who Hate*, or *Throwaway Children*, or *Children of the Night*. All of these books point to the misery inflicted on these kids by the system in which they are trapped, a misery surpassing all other human disasters.

For the last 20 years, I’ve worked with these children. And when they finally experience their adoption into a loving family, I’ve watched depressed and unsmiling kids bloom like spring flowers.

Let’s be clear about something - I am talking here about the adoption of *teenagers*. Most Americans associate

adoption with infants, even exclusively so. But if we believe that *every child* deserves a permanent home, that we need to talk about the teenagers. For it is they who have suffered the most from being trapped in the foster care system.

Downey side became one of the first adolescent adoption agencies in the country. In the 20 years we started, we’ve been involved with well over 1500 children. The downy side credo is that all children need and deserve a permanent home of their own, and that no matter what age a child happens to be, he or she *can* be adopted into a “forever family”. We’ve seen hundreds of these youths pass from the foster care system of multiple homes and foster parents to the security and love of an adoptive family. So, the “living dead” children associated with the foster care system can be “born again” through adoption. But they, like Lazarus, needs someone to “roll back the stone” for them before that can happen.

Foster children are very much “entombed” in the system which holds them as wards of the state. They live in an atmosphere in which almost the very air they breathe is unhealthy for them.

That’s primarily due to the fact that they are being moved around all the time - back and forth among different foster homes, from foster homes to their birth homes and then back out again, and in and out of various school settings, which interrupts their learning and their peer relationships. And even if they might begin to settle down in one place, they are sooner or later uprooted by some social worker who wishes to move them to another placement.

All of the knowledge we have accumulated over the years about both familial and professional child care tells us clearly that interrupting the relational bonds of children, not to mention destroying such bonds altogether, is extremely harmful to the psychological health of young children and adolescents alike. For example, one characteristic behavior we noticed in foster care youths is a death like *silence* on their part.

How many children and adolescents do you know who are habitually is quiet as the tomb? Is this normal behavior? Of course not - it's a pathological behavior caused by the deep insecurity and anger these kids feel from being constantly moved around, never having a place that they can truly call *home*.

Nevertheless, we Americans allow \$2 billion per year twist system that, at its best, can provide food and lodging for these kids - and provide a "social tracking" apparatus, which records the antisocial and self-destructive behaviors of the very children who are being severely traumatized by the system itself. And, the supreme irony, we have developed this lethal system under the name of "children's services"!

### Steve Sroka Elected by Diocesan Convention to Finance and Budget

This year, the 229th diocesan convention of the diocese of New Jersey was held in Wildwood, NJ. Fortunately, this year's convention was relatively quiet and uneventful. Perhaps the one noteworthy item is that this was bishop Councill's last diocesan convention as Bishop of the Diocese of New Jersey.

This year, delegates from St. Uriel's were Karen Cavagnaro, Pamela Gallamore and Steve Sroka. Alternate delegates from St. Uriel's were Tom Branch and Eric Clauburg.

Steve Sroka was elected by convention to the Diocesan Finance and Budget Committee. Steve presently serves of the Diocesan Council.

### The Estate of Muriel Miller Names St. Uriel's as a Beneficiary

St. Uriel's recently received word from the lawyer handling the estate of Muriel Miller naming St. Uriel's as a beneficiary in her estate. Muriel had been a long time parishioner of St. Uriel's. However, over the last number

of years, Muriel was mainly homebound. Sister Joan Helen regularly visited Muriel. During those visits Sr. Joan would give Muriel the sacrament of the Eucharist and would inquire concerning any needs that she may have had.

Of Muriel's estate, she left to St. Uriel's the sum of \$10,000. Gifts such as these by those who believe in the work of St. Uriel's are of invaluable help to the support of the many ministries in the life of the parish. These funds will be invested and used for the ongoing work of St. Uriel's.

Naming the parish in your will is a wonderful way in which a person can give thanks to God by ensuring the spreading and proclaiming of the gospel of Jesus Christ. Why not do what Muriel did and named St. Uriel's in your will.

### Basketball Returns to St. Uriel's

Basketball has again returned to St. Uriel's. Back in the 50's and 60's, St. Uriel's participated in the Monmouth County Church Basketball league. Now you know the history of those trophies in the trophy case leading into Hulbert Hall. We had some very fine "Championship" caliber basketball teams back in those days. Once again, basketball has returned to St. Uriel's. Every Monday night, during the winter months, a group of young men come to play some basketball.

On Fridays, Fr. Gideon A. Uzomechina, priest-in-charge of St. Alban's in New Brunswick will be bringing some young people down to utilize our basketball court in Hulbert Hall. Fr. Gideon is a priest from Nigeria who now serves in the Diocese of New Jersey. He has made some remarkable inroads in bring the Gospel of Jesus Christ to many of the inner city kids in the New Brunswick area.

## PARISH EVENTS



### Parish Events

Top picture: Basketball at St. Uriel's

Middle Picture: *The Great Adventure Bible Study class*

Bottom Picture: Parishioners enjoying their St. Patrick's Day Dinner

# WHAT HAPPENS WHEN

## THE ARCHBISHOP OF CANTERBURY IS ENTHRONED?

This article was reproduced from the [Archbishop of Canterbury's web-site](#). The enthronement took place on Thursday, March 21, before the publication of this newsletter.

The modern term would be inauguration, but 'enthronement' remains appropriate: this ceremony is all about the Archbishop of Canterbury 'taking his seat' - in fact, two seats.

The Archbishop of Canterbury Justin Welby's public ministry will commence on Thursday when he is enthroned - or 'installed' - in two special seats in Canterbury Cathedral.

First, the Archbishop will be installed on the Diocesan throne as the Bishop of the see of Canterbury, the oldest diocese in the English church. He will then be installed on **the chair of St Augustine** as Primate of All England - the 'first bishop' in the country. This latter enthronement has also come to represent the Archbishop's inauguration as the spiritual leader of the worldwide Anglican Communion.

The ceremony will be attended by Prince Charles and the Duchess of Cornwall, the Prime Minister, and archbishops and bishops from around the world. Representatives of many other faiths will also be present.

### Two seats

The notion of a 'seat' dominates the ceremony enthroning an Archbishop of Canterbury. The very word cathedral comes from the Latin *cathedra*, for the seat where a bishop would sit to teach the faith to the people of the diocese. Another word for diocese is See, from the Latin, *sedes* - seat or chair.

While a cathedral plays many roles, essentially it is the church where the bishop's seat is - the particular church

of which he is appointed bishop and pastor.

In this respect, the enthronement of the Archbishop of Canterbury has much in common with that of any bishop in any cathedral.

But what is especially important about this Thursday's ceremony is the seat in question: the chair of St Augustine is the primatial seat of the Church of England - a primacy in the English church which has lasted since St Augustine came to preach in England at the orders of Pope St Gregory the Great in the 6th century, and has had significance almost from the beginning far beyond the shores of the British Isles.

### Three knocks on the door

At 3pm on Thursday, while Archbishop Justin waits outside the cathedral's west door, the Dean of Canterbury Cathedral, Robert Willis, will be inside reading out a letter from the Queen, Supreme Governor of the Church of England. This letter authorises the Dean and cathedral community representatives to go to the church's west door to greet the Archbishop.

In the famous tradition, the Archbishop will then strike the door three times with his pastoral staff, and the Dean will open the door to greet him. The Archbishop will be led up to the nave altar, where the Archbishop of York, Dr John Sentamu, will ask him to swear an oath of faithfulness to the statutes of the Church of England and an oath of faithfulness to the Queen of England.

The Dean then presents the Archbishop with the ancient



The seat of St. Augustine of Canterbury

Canterbury Gospels, brought to England by St Augustine in 597, on which he will swear faithfulness.

The Archbishop is then enthroned on his seats, marking the core of the ceremony.

First he is led to the Diocesan throne and installed by the Archdeacon of Canterbury as Bishop of the See of Canterbury. He is then led to the chair of St Augustine where the Dean installs him as Primate of All England.

Having been installed, Archbishop reads the Gospel and preaches a sermon from St Augustine's chair.

The service will feature music chosen by Archbishop Justin, including hymns marking Passiontide and looking forward to Holy Week, which starts next week. It will also include an African song, and improvised organ music following the Archbishop's sermon.

The date of the ceremony resonates in several ways: March 21st is the feast day of St. Benedict of Monte Cassino, a significant figure for both Canterbury Cathedral and Archbishop Justin himself, who is an oblate of the Order of Benedict. A thousand years ago, the cathedral was a Benedictine monastery.

# PRAISE REPORT

Marjory Hopper



**LIAM HOPPER**

Just wanted to give all the prayers warriors an update on our great nephew Baby Liam who you have been praying for the last year.

Liam will celebrate his first birthday on March 30th! This is quite a milestone for this little guy. He was born 6 weeks premature with a unilateral cleft lip and palate. It was soon evident that he had other developmental problems cause by a very rare gene duplication. He has had his lip and palate repaired as you can see from his smile! But he still needs to be on oxygen most of the time and is fed through a feeding tube. He can hold his head up but not sit up by himself. He does roll over, both ways very well! And the video of him saying "Mama" after his palate was fixed is just priceless.

So obviously, Liam still needs your prayers. They don't know exactly what the future holds for him. So please keep his doting parents, Tim and Jenny, in your prayers also. They are both graduates of Northeastern U. Tim is a Captain in the Army, stationed at Ft Campbell, KY. He has served a tour in South Korea and spent a year in Afghanistan under very difficult circumstances. They will be moving to Syracuse, NY in May so Tim can begin a 14 month accelerated study program to receive an MBA and an Emergency Room Physician's Assistant certification.

In honor of Liam's first birthday, his parents are asking friends and family to forego the normal birthday present and instead donate to Operation Smile in Liam's name. That baby is blessed with very special parents! Thank you all for your prayers.

## THANK YOU FROM BARBARA RATZ

*Barbara Ratz*

To all the members of St. Uriel's, thank you for all the wonderful cards. Most importantly, that you all for lifting me up in prayer and remembering me at Mass during the time of my convalescence over these past several months. They have aided in my recovery. I do hope to be back with you soon.

# THE GREAT VIGIL OF EASTER



## The Exsultet

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King. Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King.



## Holy Week and the Easter Triduum: March 24 - 31

### Palm Sunday

March 24, 2013

8:00am **Mass**

\*10:00am **Mass**

### Monday, Tuesday, Wednesday

March 25-27, 2013

9:30am **Mass**

7:00pm **Mass**

### Maundy Thursday

March 28, 2013

9:30am **Mass**

### EASTER TRIDUUM BEGINS

March 28, 2013 Maundy Thursday 7:00pm

Solemn High **Mass**

The exposition of the Blessed Sacrament will be open until 12:00 mid-night

### Good Friday

March 29, 2013

12:00 Noon Stations of the Cross

7:00pm Veneration of the Cross with

**Mass** of the Pre-Sanctified

### THE GREAT EASTER VIGIL

March 30, 2013

**5:00pm** Saturday

The First **Mass** of Easter

Reception to Follow the Mass

### Easter Day

March 31, 2013

8:00am Second **Mass of Easter**

**\*10:00am** Third **Mass of Mass**

Confessions are available by contacting Fr. Griffin, SSC



## RECEPTION FOLLOWING THE EASTER VIGIL

Following the celebration of the Great Easter Vigil, parishioners continue with their celebration with a very fine reception in Hulbert Hall. Everyone is invited to attend.